

**CALLED 'GOOD MAN' BY STAFF MEMBERS
WAS STAFF MEMBER FOR TWO YEARS**

GITTENS TO EDIT ONYX FOR NEXT SIX MONTHS

by Ted Thomas, Jr.
Onyx Advisor



BOB GITTENS — (A Donna Latson Photo)

Oh God I thought—when they asked me to write an article introducing Bob Gittens, the new editor of The Onyx—how will I ever get through those 700 or so words.

Actually my reaction was due less to the idea that someone else was in sole command of The Onyx, than to the fact that Bob and I are friends. And I have never liked writing about friends; not while they are still alive at least.

Anyway duty called (or commitment to the high goal of doing those who asked me a favor), so here goes.

Bob was born in Boston, in 1952—a good year, remember?—and attended Boston Technical High School, from which he was graduated in June, 1970. In Sept., of the same year, Bob began his freshman year at Northeastern. He says he is a senior (and we have no reason to doubt his word, yet) majoring in political science.

I asked Bob to give me a quick quote describing his most exciting experience in high school. You know, the sort of thing you read in fancy magazines which feature "exclusive interviews" with famous people no one ever heard of. Well after a time lapse of, oh, thirty minutes at least—during which I ate a cheeseburger, drank a glass of orange juice and read a chapter on social psychology, Bob said: "I was a member of the Afro-American Association and a member of the baseball and track teams."

Powerful stuff, alright.

Once he got going though, the information rushed out of him like a river during spring thaw.

For example: "I think my time in high school was important to me because the brothers I was going to school with were beginning to organize students and we participated in some—I don't know what you would call them now, maybe a little trivial?—but at that time it was a bold thing to, say, walk out of high school."

Pretty good quote, huh?

And dig this! "It was a time of expanding consciousness among black students. When we began to assess and deal with some of the problems and try to change the institutions we found ourselves in."

You smokin' Bob!

Once he arrived at Northeastern and the customary culture shock, which occurs quite frequently when black students arrive at an institution of Northeastern's magnitude, had subsided some, Bob settled comfortably into the role of a student.

I first met him in the reading room of Dodge, which, among other things, passes itself off as a library. It was in '70 and I was a freshman, too. I was reading a book which was slightly less than stimulating—Problems in Western Civilizations, if my memory is correct—and I stopped for a moment to rest my eyes. I tried to lay my book down quietly, but it must have disturbed Bob, who was sitting across from me, because he looked up at me through his glasses. I felt obligated to say something, him being a brother and all.

So I said, "What's happening?"

And he said, "Nothing much."

Then I said, "yeah?"

And he said, "Yeah."

That was it. I mean that was our entire first conversation. I had no way of knowing then, that later Bob and I would be involved together with Paula Nyeusi, Northeastern's first black newsletter, the establishing of The Black Students Mass Media Alliance and the very early days of The Onyx. He, too, along with Harold Hunt, would be involved in the establishing of the African-Institute's Photography Club. Some of Bob's photo's appeared in Black Expressions, a poetry magazine published by members of The Onyx staff—and were highly praised by Essence Magazine's poetry and fiction editor.

Bob is, as they say, "out there."

Now that he has taken over the reigns of The Onyx, perhaps his greatest challenge to date, he says: "For the next six months I'm going to do my best to continue to give the brothers and sisters at Northeastern University and in the community the type of news and information they can relate to."

He adds: "And do everything I can to maintain the quality that The Onyx has kept over the past two years."

Bob is aware (I hope) that he will not always be a student at Northeastern and is busy these days determining where he can best put his skills to work later.

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*A Look at:

*Community
*Communications
*Gil Scott-Heron
*Student of Alkebulan
*Ed Bullins

A CALL FOR COOPERATION AND UNITY

by Kenny Wooling

We, the Black students of Northeastern University are working in earnest to build and strengthen the Black community here. We must work together to achieve all of our objectives, or else we won't achieve any of them.

At present, our goal is education, and even in an area as individual and relative as the learning process, there still must be cooperation in all areas where it is needed.

At present the system is making it difficult to acquire books quickly and at a low cost. We feel it is incumbent upon us to modify the system for our benefit.

Why should a book collect dust when a brother or sister could be putting it to good use? Every semester, as it now stands, we return our books and get a small part of our investment back. Then we buy used books at almost new cost. The system profits, and we get nothing. You buy a new book at \$10 and return it for \$4. If you can do that, you can just as easily sell it to a brother for \$4. Consequently, this would keep that same brother from paying \$8 for the same \$4 book.

Starting next quarter, there will be a way to escape this robbery—a system that will depend entirely on cooperation among the Black students. If we continue paying high prices, we have no one to blame but ourselves. So, the plan is, during the last week of the quarter or the first day of the new quarter, you will have to prepare a small sign to be placed on the bulletin board in the Institute. This sign will contain:

- 1) The name and author of the book you wish to sell
- 2) Your price
- 3) Your name and telephone number

If everyone cooperates, there should be an inventory of almost any book needed.

The important thing to remember is that this is cooperative. If "you" don't put a sign up, your brother will suffer. If you ask for ridiculous prices, we might as well deal with the bookstore and their high prices.

So start thinking about the books you can sell, and watch for the new board at the Institute. This cooperative project will be under the heading of **BOOKS FOR BROTHERS AND SISTERS!!**

RACISM KEY FACTOR DECLINE SYSTEMATIC

FIGURES SHOW SHARP DECLINE IN BLACK STUDENT ADMISSIONS

by Kokayi Alimayu
Onyx Staff

The scarcity of Black faces in this year's freshman class suggests that the goal of the Admissions Office is to minimize the number of Blacks matriculating at this University. In 1968, Blacks constituted 5.3 percent of the total freshman class. During that same year, Black students presented the University with a list of demands. One of those demands dictated that the University institute a policy which would assure that every entering freshman class be at least 10 percent Black. The University agreed to that demand and promised to institute such a policy.

Black admissions increased gradually from 5.3 percent in 1968 to 10.8 percent (357 Black students out of a total number of 3,287 students) in 1971. This phenomenon reversed in 1972 when the number of Blacks in that freshman class equalled only 5.6 percent of the total enrollments (see Chart A). The number of Blacks matriculating in the class of '79 (which registered in September of 1974), was an absurd and humiliating 5.4 percent.

Chart A	
Year	Total Freshman Class
'68	3570
'69	3620
'70	3530
'71	3287
'72	3680
'73	3484
'74	3629
Total Number of Blacks	Percentage of Blacks
190	5.3
225	6.2
275	7.7
357	10.8
208	5.6
219	6.2
199	5.4

Why has the University reneged on its promise of 1968? One reason is the lack of Black student pressure on the University. The very same students who are enrolled at NU as a result of the valiant struggles of the brothers and sisters in 1968, have been sleeping. There has been no conscious effort from Black students to protect themselves from what amounts to intellectual genocide!

Another reason is the lack of concern adopted by recruiting officers in the Admissions Office. In an exclusive Onyx interview, Mrs. Norma Woods, Assistant Director of Recruitment in Admissions, said that "there is no recruiter who has the specific assignment of recruiting Black students. There are 11 recruiters in this office who share the responsibility of recruiting Black students." If this is true, then a serious investigation of the Admissions Office needs to be conducted to determine why 11 professional recruiters managed to recruit what amounts to only 17 Black students per person (class of '79)! The number is less than that if you consider that the African-American Institute via MLK scholarships accounts for nearly 200 applicants out of the total 750 Black applicant count.

When asked if she would accept the post of Black or Minority Recruiter, Mrs. Woods replied, "Minority recruiting is dangerous." She continued, "I would accept if I received the upgrading, money, staff, etc., comparable to such a title. I don't want a sham job," said Mrs. Woods. Mrs. Woods' concern stems from a trend which is all too familiar to Black people. Institutions create positions for Blacks to relieve themselves of public pressure. They then eliminate those same positions when the pressure slackens. Mrs. Woods then added that her concern is heightened by the fact that her job is not tenured. "We receive only yearly appointments," she said.

So here we are without a Black or Minority Recruiter while the numbers point to a desperate need for such a person. For instance, from 1968 to the present, a trend of only 25 to 27 percent of the total Black applicants each year ever enroll (see Chart B). While this can be attributed to various other factors, such as a student's refusal of acceptance, it also points to inefficiency in the Admissions Office. For it alludes to the fact that the Admissions Office has failed to put together a "package" with the Financial Aid Office which would attract Black students. Knowing the socio-economic status of most Blacks, the two respective

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PROFILE: TENURED PROFESSOR JOINS AFRICAN-AMERICAN STUDIES DEPT.

by Karen Stanton
Onyx Staff



PROFESSOR SAMKANGE — (A Karen Stanton Photo)

The African-American Studies Department recently welcomed a new addition to their faculty staff to go along with their new facilities at 11 Leon St.

Professor Stanlake Samkange, who previously taught for three years at Harvard University, was also granted tenure by Northeastern University.

Professor Samkange started teaching several courses related to Africa and African culture at the beginning of the Winter Quarter.

"I teach a course in African Civilization, which is a survey or foundation of Africa. The course also discusses the history of Africa from the beginning of time to the present," Professor Samkange said.

The professor also noted that the students at N.U. are "very interested and very keen to learn." He said he hadn't really noticed any difference between the students he taught at Harvard and those at Northeastern.

"I also taught at Fisk University in Tennessee, and the only difference there is the number of black students, since Fisk is a predominantly black university."

Commenting on the African-American Institute, Professor Samkange said he thought it was a "very good idea." He also said that the name of the Institute added a new meaning.

"The term 'Afro' means nothing. The name 'African-American' does mean something. I also think the black students are very lucky to have a place they can use as a base.

"Usually, a white university can be a very lonely place," he said.

Besides the African Civilization course, Professor Samkange also teaches courses on East Africa and Southern Africa.

"I teach any courses directly related to Africa. For instance, if a student is planning to go to Kenya, I could possibly help him, so he can get it all together," the professor said.

Professor Samkange received a Bachelor of Arts degree in English and History from the University of South Africa; a Master of Science in Education from Indiana University and a Ph.D. in American, Medieval and African History also from Indiana University.

STUDENT SIT-IN AT STANDSTILL

By Anthony Van OerMeer

Hey! Remember when we had a town meeting at the "Inte", to figure out a way to protect sisters from being attacked and beaten-up by them sick white folks? It was said that brothers would be available from 7-12 p.m. to escort sisters around the campus and to local stores. Then members of the Social Council elaborated on how the Social Council nixed Mandrill (even though the majority of the council voted for them) and were going to approve "Steppenwolf".

Nigger's got infuriated!! So we set up a protest, then added other demands. Yeah! Niggers came to the protest, we were all crowded in the deans office, we went in the Chapel clapped hands and sang songs, it was all pretty hip.

Then an announcement was made by brother Kokayi that all of the demands were met. There were a couple of meetings after the protest in which a handful of people showed. Committees were set-up to make sure that the demands were actually put in effect.

Oh! Mandrill came and we had the concert, "boo-koo" niggers came.

Now the Committees are still getting it together. For the committees that made sure some of the demands came through, all praises are due to them. The other committees are presently in process.

The point that should be brought up, is that there were only a handful of people at the meetings, and some had doubts about the committees.

O.K.! Let me get to the main point. Jive People, yeah jive. What happened to the brothers that were supposed to be available to escort the sisters??? Where are the brothers and sisters that were at the town meeting, (which only goes to prove that Blacks only get together when there is a crisis.) the protest, and the Mandrill Concert, when we had those Committee meetings?

Some people might get offended. Good! Then maybe I reached some of you, it's only constructive criticism. In the event that I have reached some of you, then lets cut down on some of the rhetoric and lets be about some serious business!!

If you are interested in taking care of business concerning the above, contact Dean Ricks at the African American Institute, IMMEDIATELY!!

EXECUTIVE ECONOMICS

President Ford has rejected one cost-cutting proposal for his new economic policy. Some of his top advisers suggested that Ford should take a voluntary cut in his own \$200,000-a-year salary, for its psychological effect. The President dismissed the idea as "gimmickry."

FROM THE MAN WHO BROUGHT YOU W.I.N. BUTTONS

CAREER EXPO:

FINDING JOB OPPORTUNITIES FOR BLACKS

By: Kenneth M. Edison - Academic Counselor, African American Institute - Faculty, African-American Studies Department - Northeastern University

One of the perennial problems facing Black graduates with a higher education degree is where to get a job and how to apply the skills they have acquired. Between 1968 and 1972-75 African-American Studies programs at white universities, have provided a recruitment pool for business, industry, science and technology; almost any field that was looking for a qualified Black. It is essential and important that these pools of qualified Black students are sensitized socially, educationally and professionally. Sensitized to the degree of professional standards they must meet, sensitized to the how and where they can best apply their individual educational background; and sensitized socially to the implications of their professional role and obligation and duty to their Black community.

Awareness of these crucial factors has led the counseling department of the African-American Institute, working in conjunction with the Career Expo Planning Committee to coordinate the job and career placement of minority students at Northeastern. 1975 marks the third year of Career Expo, and is the second year that the program has had a city-wide emphasis; marshalling the forces of a consortium of administrators from Boston University, Emerson College, Harvard University, Simmons College, Tufts University, University of Massachusetts and Wellesley College. Last year forty-five companies and school systems, and over 300 students participated in Career Expo. Last year's program centered around "Minorities in Management." This year's program the over-all emphasis will be on "Planning a

Career", everything from writing a resume to; what a student may expect from his career choice in terms of job development, advancement, graduate school possibilities and salary. Seminars will be conducted on several topics ranging from "The Black Woman in the Business World" to "U.S. Government Employment, Education and Communication". The keynote speaker of this year's three day event will be Herbert Hill, National Labor Director of the NAACP. Two other major speakers will be John Calhoun, Special Assistant to President Gerald Ford and Carl Freeman, Equal Employment Opportunity for Region 1 of the U.S. Department of Labor.

Career-Expo will be held February 12-14, 1975 at Boston University. All events will be scheduled from 1:00 P.M. to 9:00 P.M. The program format will be as follows:

Day I - Seminars

Day II - Job & Career Information

Day III - Job Interviews with Participating Companies

This year's program has been put together by the Career Expo Planning Committee, Inc., under the leadership of this year's president, George Rowland. Career Expo is looking forward to an enthusiastic turn out. Mr. Rowland, who is coordinator of counselors at the African-American Institute maintains that the underlying emphasis of this year's program is to "increase African-American students' knowledge of the job market, and making them aware of how they can best make the market work for them." Hopefully, this type of attitude will foster a healthy and productive environment for this year's Career-Expo and fulfill its purpose of being a functional part of the higher-education of African-Americans. Participate, give Career Expo your full support!! It is to your benefit.

INTROOUCION TO THE ENEMY, a documentary in color depicting rebuilding and rebirth in North and South Vietnam in a Journey with Jane Fonda and Tom Hayden from Hanoi to Quang Tri Province, begins a week's engagement at the Orson Welles Cinema, 1001 Massachusetts Avenue, Cambridge. On Wednesday February 27th, the first evening, showings at 7 and 9:30 p.m. will be benefit performances for the Indochina Peace Campaign's Medical Aid Program and will include Danny Schechter describing highlights of his recent trip to Vietnam. Haskell Wexler's beautiful cinematography in **INTROOUCION TO THE ENEMY** reveals the dual landscapes of charred temples side by side lush new greenery. Jane and Tom interview editors, authors, Vietnamese leaders and peasants who answer personally as well as politically the questions, "Who are they?" "Why don't they hate us?" "How do they view us?"

Molly Haskell in "The Village Voice" calls it "...a tiny jewel of a film."

Nora Sayre, New York Times film critic writes, "Though the Paris Peace Agreements have not been fulfilled, a restrained optimism surges through this documentary ... This pensive and moving film serves as a chapter of our own education about the Vietnamese past and the rhythm of life in that country now."

INTROOUCION TO THE ENEMY will be at the Orson Welles Cinema February 27th - February 11th. Reservations for benefit can be made in advance. For further info, call IPC, 492-0489 or Martha Pinson, Orson Welles Cinema, 868-3603.

IN MEMORIAL

HENRY L. CLAY

BLACK POLITICAL POWER IS NEEDED NOW

by Gregory M. Smith

The importance of Black Political Power following up the coverage of the Democratic Party Convention in Kansas City, Missouri; I see the importance of Black people becoming involved in politics. If more Black people are into the political system, we wouldn't have to fight for further guarantees by the

Democratic party, to be insured the right to serve as delegates in the up-coming Presidential nomination.

Now, Black Americans have a population of about 25-30 million people in this country. Yet we have no social, political, and economic leverage of our own. It's

enough for us to become involved in decision making, for ourselves, just as the Catholics, and Jews who have a strong voice in government.

Yet, many of us don't want to go out and vote in primaries as well as elections. If there is a specific candidate we don't want to see run or vote for; let's run our own and put our full support behind that person. If this was done in the South in the 1960's, why can't it be done in our big cities where there is a sizable proportion of Black people

It will not be until Black people get involved in politics from the precinct level to the national level; that we can end all social, political, and economical injustices committed against us. There could be a possibility of less Watergates in higher offices will be committed. If we had more Black brothers and sisters serving as committeemen, ward leaders, and most important, as delegates to achieve our goals.

So let us support those 189 Black brothers and sisters who fought with party regulars at the recent Democratic Party mini-convention, to make it possible that Black delegates will have important roles in future Presidential nominations. Think about it!

SILBERMAN: 'BUSING CONTROVERSY MUST BE SETTLED IN COURTS'

Deputy Attorney General Laurence H. Silberman said on Jan. 10 the Boston school busing controversy must be settled in the courts — not by actions outside the courtroom.

In a letter to Massachusetts State Senator William H. Bulger, of Boston, Mr. Silberman emphasized that the rule of law must be followed in the desegregation dispute.

Mr. Silberman said: "There are, of course, many Americans who legitimately are deeply troubled and concerned with the practical problems associated with the use of busing as a remedy to eliminate school segregation. However, I cannot overemphasize this Department and indeed this Administration's unrelenting commitment to the rule of law.

"Accordingly, I believe it essential that government officials at all levels do everything within their power to emphasize to the people of Boston that the issues involved in the Boston school case can be settled only through the judicial process. Any actions outside the courtroom designed to frustrate a judicial decree or calculated to bring the judiciary into disrespect cut to the essence of those shared premises upon which our system of government rests."

Senator Bulger, whose district includes South Boston, scene of recent disturbances, had asked President Ford in a

telegram to direct the Department of Justice to intervene in the Boston case in the courts.

Replying to the request, Mr. Silberman said:

"Because we believe that the parties to the litigation have fully and adequately presented the issues to the District Court and will do so before the Supreme Court if review is granted, we have decided that it is not necessary or appropriate for the United States to intervene in the case."

Since last October, the Justice Department, through the Civil Rights Division and the Community Relations Service, has been active in enforcing federal laws and in conciliation activities in the Boston dispute.

Six Civil Rights Division attorneys were assigned to Boston to work with the U.S. Attorney's office in enforcing federal laws.

Six juveniles and five adults have been charged with violating federal civil rights laws during violent confrontations.

CRS, at the request of U.S. District Court Judge W. Arthur Garrity, Jr., has been monitoring the desegregation process.

A CRS team, at times numbering as many as 12 members, has kept the judge advised on specific problems and has carried out special assignments for him, while conducting conciliation activities with all parties to the dispute.

GITTENS

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"I'm interested in finding something where I can be most effective. My interest lies in criminal law and international law," he says.

To this end Bob has applied to Howard University, Boston College, and Northeastern University Law Schools, as well as The New England School of Law.

Bob is fairly well versed in particular legal procedures, having worked for the Justice Department's Civil Rights Division as a research analyst during his co-op tenures.

Lets see, have I left out anything?

Oh yeah, he told me to tell all black people at Northeastern and in the community, The Onyx staff is "interested in people submitting articles on all issues regarding black folks. And he told me to tell you The Onyx needs you. And he told me to tell you The Onyx staff meets every Monday during activities hours, and

all are welcomed. Whew! I did it. I got through those words.

Seriously though, Bob is a good man. And personally I wish him the best of success with The Onyx.

Now, did I ever tell you about the time a friend of mine, who's friend's friend was feeling a little down. My friend thought it would be nice if I wrote a little something to cheer up his friend's friend.

It was about 2:30 in the morning, see, and I get this phone call. It was my friend on the other end, and after he told me what he wanted me to do, I thought, "Oh, God, how will I ever get through this!"

Ted Thomas, Jr. is the former editor and current advisor of The Onyx.

ADMISSIONS

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NORMA WOODS

offices should give recruiters the right to offer scholarships and aid to deserving Black applicants.

Chart B

Year	Black Applicants
'68	750
'69	900
'70	1050
'71	1350
'72	825
'73	805
'74	750
Black Enrollees	Percentage of Black Enrollees
190	25.3
225	25
275	26.2
357	26.4
208	25.2
219	27.2
199	26.5

Another trend discovered through careful examination of Admissions office data is that of more Black female enrollees than Black male enrollees (see Chart C). The trend is reversed in the percentages of male to female in the total enrolling body figures. There may be several "good" explanations for these trends. You don't suppose that white male chauvinism, or the practice of Black emasculation are included in those explanations, do you?

Chart C

Year	Black Males- percent	Black Females- percent
'68	81--42.6	109--57.4
'69	97--43.1	128--56.9
'70	118--42.9	157--57.1
'71	153--42.8	204--57.2
'72	90--43.2	118--56.8
'73	95--43.3	124--56.7
'74	85--42.7	113--57.3
Total Males- percent	Total Females- percent	
2418--68	1152--32	
2492--69	1128--31	
2440--69	1090--31	
2136--65	1151--35	
2280--62	1400--38	
2265--65	1219--35	
2372--65	1257--35	

Black students, administrators, and faculty, we must unite and rally to make change. We must rightfully demand that the University institute the position of Black or Minority Recruiter in the Admissions Office. We must further demand this person be given tenure and the proper incentives (i.e., salary, staff, and budgets), relative to such a position. No longer can we be tolerant of this University's admissions policy. Fight institutional racism! In the words of poet Haki R. Madhubuti (don't lee), "Don't cry, scream."

+ Figures in all charts obtained from the Admissions Office.

AFRO-AMERICAN MUSEUM HOLDS EXHIBIT

by Donna Latson

Roxbury Saetum Dextris Deoque Confidens (A rocky place trusting in the right things)

The Museum of Afro-American History held an exhibit of the Roxbury Puddingstone on Thursday, Jan. 16. The first question that enters the mind is "What is puddingstone?" Is it a pudding, a stone or something comparable to the Plymouth Rock?

Byron Rushing, the museum director, explained,

"Puddingstone was probably more widely used than any other building stone in Colonial times because of its easy accessibility — it lay scattered over large sites — workability, and relative hardness."

The forerunner to the Puddingstone is the gray sandstone, and into the finer grains of clay, are set "plums" of sand, gravel or pebbles. In most geoclical circles, its generally accepted that "puddingstone" was formed through erosion. The stone is a Roxbury excavation, with examples seen in the Tremont Street Methodist Church, first used as a foundation stone and finally crushed for concrete rubble.

The director of the Afro-American Museums, on Joy Street and the other at 90 Warren Street mentioned that the museum at Joy Street focuses on Afro-American

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All students with a 3.00 or better, please contact the African-American Studies Department as soon as possible, because we are planning an Honors Banquet.

EDITORIAL

THE BLACK DILEMMA: AS THE BELT GETS TIGHTENED, WE GET CHOKED

As we all have realized by now, the economy of the United States has deteriorated to the point where the middle class has been severely affected by the problems generally afflicting the poorer class: problems of high inflation rates and unemployment. Indeed, it is a crisis of major proportions affecting all of us. We are all caught up in the web of an unstable and unpredictable situation.

At the same time previously secure middle America is tightening the belt, biting the bullet, and straightening their "WIN" buttons, those of us in the Black Community are saying that high prices, too little pay, and no jobs "ain't no new thing." Sadly, the truth for a large segment of the Black population is that the economy, for them, has always been in a state of depression.

Still, the present economic crisis threatens to do severe damage to the hopes of many young Black people who had hopes of bringing constructive changes to their communities via a college education. Remember the line "To get a good job, get a good education?"

On Northeastern's campus the problem can be seen in recent information that has come to our attention. First there was the report that fall tuition costs may, again, rise. Northeastern News reported that "it appears almost inevitable that tuition will once again be rising with the advent of the fall quarter." Of course this means harder times for all students but it will also make a difference in the number of Black students on campus next year. Many prospective freshmen may decide to forego college due to the cost and the apparent tightening up of the availability of financial aid.

The picture is darkened more by a second problem and that is the fact that many people depend on coop earnings to make it through school financially. This is particularly true since the bulk of N.U.'s students body comes from working class families. Students are no longer as concerned about major related jobs, but are now hoping for some form of employment. Many coop jobs would seem to be in jeopardy if companies continue to lay people off as they have been. At the present time there are about 300 students. Another factor is the level of income that coop students are able to make. Having never been highly paid, the recent inflationary spiral has not brought about cost of living increases for most students. The result again may be the forcing of many students to leave school in search of full time employment, being unable to meet the rising cost of school.

Admittedly, the national economy is outside of the university's realm of influence. Still we hope that the school can find areas in which to cut costs. The University of Vermont recently eliminated their football program due to rising costs. We are not saying that is N.U.'s solution but it indicates the gravity of the situation across the country. If large numbers of students are forced out of school because of the lack of money we fear that a disproportionate share of them will be Black. If there is any possibility that the university can meet their increasing financial problems without passing the cost onto already overburdened students we hope that it does so.

We, the Black students of Northeastern, cannot allow our numbers, which are too small to begin with, to be further depleted. A Northeastern News editorial has requested students to write letters to the board of trustees asking them not to raise tuition. By whatever means we decide to use it is necessary that we, the Black students, express our opposition to any increase in tuition.

THE ONYX

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Typesetting & Printing by Boston Shopper News, 337 Neponset Ave., Dorchester 02122 - Tel. 265-7218.

Vol. 3 Number 2 published bi-monthly by the Black students of Northeastern University, with offices at 40 Leon St., Boston, Mass. 02115. All rights reserved. Contents may not be reproduced in whole or in part without prior written permission.

The opinions expressed in the news editorials are those of the editorial board and are not necessarily those of the African-American Institute or Northeastern University.

The Onyx welcomes responsible, informational and opinionated articles. However, it cannot be responsible for the return of any unsolicited manuscripts, poetry or photographs unless they are accompanied by a self-addressed stamped envelope.

THE EDITOR'S MAILBOX

THE ONYX: "BEST STUDENT PUBLICATION"

Dear Editor:

Brother Mississippi has been dropping off copies of The Onyx this term down here in New Haven. We'd very much like to receive three or four copies on a regular basis. I have to say, personally, that I think it is simply the best Black student publication I've ever come across. In fact, it's the best student publication I've seen, period.

Congratulations on your second year and please put us on your mailing list. If there's a charge, drop me a note or call and we'll send a check.

Peace,
Khalid, Director

KHALID IS DIRECTOR OF YALE UNIVERSITY AFRO-AMERICAN CULTURAL CENTER

Dear Editor:

I received your Anniversary Issue in today's mail. At first I started to browse through the paper, of course reading the write up on the conference with close interest. But, damn if I didn't end up reading everything in the paper.

The scope of information covered, the quality of writing, layout and design is excellent. I thank you for sending me a copy, and hope I can be placed on your regular mailing list.

Sincerely,
Marcia Ann Gillespie
Editor-in-Chief

Marcia Ann Gillespie is editor of Essence magazine.

INDIAN RIGHTS

The first voting rights suit on behalf of American Indians was filed by the Civil Rights Division. It charged that an Arizona county redistricting plan discriminated against Indian voters.

A consent order resolved a suit against an Oklahoma hospital requiring it to extend medical services to Indians. Another consent decree resolved a suit charging that voting and election procedures of an Arizona Apache tribe violated federal law.

A Bureau of Indian Affairs policeman was indicted for assaulting an Indian prisoner, pleaded guilty, and was fined. A South Dakota policeman pleaded no contest to a charge of assaulting an Indian woman.

The Office of Indian Rights also participated in four private suits as a friend of the court, and its attorneys helped quell several disturbances.

THE ENERGY CRISIS IN AFRICA

by Walter Rodney

This is the first in a three-part series on "The Energy Crisis in Africa". It was written by Guyanese author, Walter Rodney, who has just returned from three years in Africa and has authored the book *How Europe Underdeveloped Africa*. In this three-part series, he examines the political economy of current petroleum production in Africa and suggests some strategies to promote an inter-African energy policy aimed at the political and economic development of African peoples. Part I deals with the current situation in the colonial territories of Southern Africa.

For Africa, the pivotal issues of self-reliance and self-determination lie at the heart of the current energy crisis. The key question is: Will the countries of Africa, lacking proven reserves and with 10 to 15 percent of their total imports already devoted to petroleum, find themselves priced out of the world market if the cost of oil continues to climb? The answer to this question must come in large measure from the productive capacity of the Continent's own oil reserves, and from the distribution patterns of that oil. Today, most of Africa's petroleum, like her other non-renewable mineral resources, is exported to Europe and America to be processed and sold.

Yet, if Continental self-reliance is to be achieved it will require that basic energy resources be owned and controlled by Africans, with distributional priorities given to African markets. Future Pan-African solutions to African energy needs must be based upon the current political and economic realities of African oil production. The fact of the matter is that most countries on the Continent are net importers of oil. In 1970, Africa imported 11 million metric tons of oil; this represents an annual import growth rate of 14 percent between 1961 and 1969. Yet, Africa could easily supply its own needs, using its own organizations and personnel, thereby eliminating European and American middlemen. In so doing the selling price could be lowered at the same time that the security of supply position is being strengthened.

In order to chart such a policy, we need to first examine the political economy of current petroleum production in Africa. In other words, under what political conditions is oil being extracted from the African soil, and under what economic constraints and terms? (Hydroelectric capacity, though important for Africa, is less flexible as a power source and will not be examined in any detail.)

In broadest outline, African oil production can be grouped within one of two categories: production within countries enjoying political sovereignty,

and production within territories still under European colonial domination. For the discussion at hand, we will restrict ourselves to production in sub-Saharan Africa; omitting, for reasons of space, Algeria and Libya.

What is the current situation in the colonial territories of Southern Africa? Oil production there is concentrated within the Portuguese colonies where proven reserves have been greatest. Most of this production is within Angola and its northern extension, Cabinda. The sole company operating in Cabinda, Gulf Oil, began production of relatively "sweet" (low sulfur content) oil in 1968, and by 1971 had attained an output of 150,000 barrels per day (b-d). Most of this oil has been going to North America, as September 1973 figures reveal: 8 shipments to the U. S.; 2 to Canada; 1 to Portugal. In terms relative to total world production, this is not large; Gulf has extracted most of its oil from Kuwait, and actually gets more oil from Nigerian wells than from wells in Cabinda. We will return to this later.

There are indications, however, that vast new reserves have been discovered in and around Cabinda. One recent find was made 20 miles south of the mouth of the Zaire (ex-Congo) River. Gulf has operations in this area. But the huge find appears to be within Cabinda itself. There have been see-saw assertions and denials in the world press, but as evidence of the find, the *London Sunday Observer* reported recently that there has been "a rush of oil companies bidding for neighboring concessions." The impact of such a find could be astronomical, especially set within the context of the West's frantic search for 'safe' sources of oil. The political implications of the find will be discussed in a later section.

Though the position of Gulf is not crucial in the total world market at the present time, and at the current rates of production, the impact upon the ability of the Portuguese government to maintain a stranglehold over its colonies is crucial. The in-depth study conducted by the Pan-African Liberation Committee (coordinators of the Gulf Boycott) revealed that in 1972 Gulf paid \$50 million in royalties, taxes, rents, and other payments to the Portuguese government; a figure up from \$11 million in 1969. This figure happens to coincide roughly with the Portuguese defense budget for the colonies. Included in the contract between Gulf and Portugal is the stipulation that Portugal has the right to buy 1/3 of Cabinda's oil, as well as to receive her 12.5 royalty payments in kind. This has direct relevance now that the Middle East oil embargo has squeezed off 90 percent of

Continued on page B

DR. WELSING RAPS ON SISTERS

The following statements were delivered by Dr. Frances C. Welsing, a child and general psychiatrist at Howard University in Washington, D.C., at a seminar on The Woman Question.

Thank you very much, the student organization that was responsible for inviting me and panel members I am very happy to be here with you and the audience. I think I would like to make my remarks as informal as possible and I think that this is a very splendid opportunity for us as a collective of Black people to look at the question of women and to hear a number of points of views so that we can find our way. When I was invited to participate in this program, the first question that came to my mind and this is certainly not any kind of putdown to those who conceptualized the program. But I wonder whether or not we would be discussing the question of women as a Black audience had it not been an initiation on the part of white women talking about a women's liberation program or drive or struggle and I say that because I wonder many times how often we as Black people jump on somebody else's bandwagon. You hear a tune and before we even know why the tune is being played, we are jumping on the bandwagon, and for all practical purposes when the parade is over we find out that it was a funeral march for us. I say that because of the way I have been looking at the problem of not only Black women but of Black people. When the women's liberation movement first started, I received a call from white women who said, "Dr. Welsing, come and join the women's liberation movement" and I said, that I personally did not feel myself being oppressed by Black men that from what I had experienced and from listening to my parents and grandparents - what I had heard them talk about was being oppressed as Black people by white people (I am not talking about every white person on the planet but I am talking about the respective majority). It seems that we have been oppressed by white people because we are Black and what I was interested in was being liberated out from the system of racism or the system of white supremacy. I had hardly got the sentence out before they hung up the telephone and they never called me back. So from that I concluded that what white women were really talking about was that they wanted to have an equal hand in maintaining the system of white oppression and that the victims of white oppression was going to be Black men and Black women alike.

I think this is very important (I am giving you my point of view and I am not saying any other point of view is wrong but I am giving my point of view) that when I, in my efforts to try to understand what indeed is happening to Black people - what I have come up with is the dynamics of racism and white supremacy which I have looked at as a dynamic that has grown out of not necessarily white desire to procreate, but from the survival of white people as white people. That goes back to looking at the actual genetics that are involved.

White people take up one-tenth or less of the entire world population. Nine-tenths of the world population is described as non-white, be it Black, Brown, Red, or Yellow. As white people, after coming out of Europe approximately 500 years ago, if they had not evolved a system of controlling every aspect of the lives of Black, Brown, Red or Yellow people, there would not be any white people on the planet. Because if Black, Brown, Red, Yellow people, (because of genetic dominance) were free to travel around the planet in the same manner that white men go around the planet, free to have sexual intercourse with any woman of their choice, all the people in this audience (from Black to light brown skin) and there would not be white people unless Black, Brown, Red, Yellow people produced genetic mutations (albinism). So that if whiteness is going to survive then Black and other coloured people of the planet have to be controlled and the problems that we may feel and experience as Black women in this world area, I see them directly related to the dynamic; the necessity of needing to control not only Black women but especially Black men.

Black men, of all the men in the world have the greatest genetic capacity to annihilate the provision of whiteness. Women do not initiate the reproductive act (if you don't believe me, try it sometimes). Men are the people who initiate the reproductive act. So men are the people who have to be controlled and as I look on all the problems that we, can mention as Black women, whether they are all related to employment, day care centers or anything that has been mentioned, I see it as being directly related to maintaining white domination and the methodology that is used in this world area of achieving that domination is by attacking the Black Family Structure and by making it impossible for the Black male to be the breadwinner at the same level that white men insist upon as far as being supporters of their family.

Now, a white male has never had difficulties in giving Black female employment. Granted we may not be employed with the position that we like or salaries that we like, but on the average day of the week if a Black man and Black woman decided to leave the house at 8:00 am to go out to get a job, the person most likely to find some kind of work that they can accept is the woman. I say that if we are going to struggle against the system of white domination, it is not going to be because Black women can't. With their less muscle power than men Black women, cannot oppose a white male army machine. That has to be opposed by other men.

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PSYCHIATRY AND THE BLACK CLIENT

by Warren Harper

The general surroundings of the Black man do not and cannot differ from that of any other man. But it is in the interpretation of the Black man's environment, and the way he has or does not have to respond to it, that determines whether he will be able to acquire from his surroundings, necessary amounts of pleasure and the ability to inhibit the constant fear of pain. But in order not to be a stranger in his environment, the Black man is taught to adopt certain values, beliefs, and attitudes concerning himself and others (in reference to his object relations and interpersonal relationships). He has been indoctrinated through institutionalized racism in schools, jobs, news media, the church, etc., and Psychiatry. Speaking on Psychiatry specifically, I see no way possible for the Black man (collectively) to obtain assistance through traditional Psychiatry as it is taught and practiced by the majority of whites in America.

HISTORICAL NOTES--AN OVERVIEW

Historically, Psychiatry focused itself around two prevailing thoughts in reference to Black people:

1. That Blacks have smaller and inferior brains, and
2. That Blacks' personalities tend to be abnormal

It seems that persons with smaller brains were on the lower rungs of the evolutionary scale and that Blacks would best be handled or controlled by strict punishment, hard work, and sympathy. If this is the regimen, then the Blacks' "adolescent mentality" would probably acquire mental initiative (which he supposedly didn't already have), and through the slave's "instinct to imitate" he would be able to copy correct behavior befitting his inhuman nature that would keep him from further torture. The white status quo believed this to be the "morally" right prescription to the Blacks' primitive, inferior, and inhuman qualities. A few examples will be cited. Dr.

Robert Bennett Bean, Professor of Anatomy at John Hopkins Hospital, published an article entitled, "Some Racial Peculiarities of the Brain" in which he claimed that,

"Negros have smaller brains with fewer nerve cells and fibers which are necessary for the brain's 'efficiency', making the possibility of developing the Negro limited". (1)

Another interesting example of Black inferior and primitive personality characteristics were laid out by Dr. Thomas S. Szasz in the paper "An Historical Note On Psychiatric Rhetoric", in which he cites Dr. Samuel A. Cartwright's report published in 1851, in which Dr. Cartwright proposed that the slave that ran away was in fact, suffering from the symptom of a serious mental disease called Drapetomania, "curable by recapturing the patient and beating him into submission" (2). In the same report Szasz speaks of Dr. John E. Lind, a psychiatrist who spoke on the "Phylogenic Elements in the Psychosis of the Negro". In summary Dr. Lind states,

"The precocity of the children, the failure to grasp subjective ideas, the strong sexual and herd instincts, with few inhibitions, the easy reversion to slavery, and the deprivation of the restraining influences of whites, the tendency to seek expression in such rhythmic means as music and dancing, low resistance to syphilis and alcohol, all these and many other things betray the savage heart beneath the civilized exterior". (3)

He gave this speech to other "so-called" prominent psychiatrists in 1916, but just how much have the textbook descriptions concerning Blacks changed since that time? It is my belief that these same descriptions are amongst us today, although overtly or not so overtly disguised behind a mass of elitist rhetoric.

Among other prominent "psychiatrist" to describe the personality characteristics and inferiority of Blacks we have Carl Gustav Jung, a Swiss

analyst. Jung went as far as to say that Black primitiveness had infected American behavior in general and "what is more contagious than to live side-by-side with a rather primitive people?" (4) (This type of irrational rationale sounds like the basis for the so-called busing issue and the IQ issue; the thought seems to be that Black ignorance through low reading scores, etc., will either wear off on white children, or will in the long run lower the IQ of the population in a gene pool).

Most scientists (used loosely) believed that Black children seemed to develop normally until puberty and then further mental development stopped, whereas for life you have the mind of an adolescent within the body of a physical man. Whites further digressed to a more simplistic stage by ascribing differences in Blacks to innate instincts. This also rationalized and enabled the status quo (white oppressors) to feel a sense of duty when treating Blacks cruelly. One such example of the ignorance of their lot is presented by Psychologist William McDougall who noted in Blacks a trait to be pushed around by white people which he termed "instinct of submission". (6)

If for some unknown reason certain results found by whites could not be substantiated then he would easily look into other disciplines to get information to support his findings: Religion, philosophy, anthropology, and other sciences. In the field of statistics it is not unusual when you seek to collect statistical data to prove your already biased (racist) point; ten times out of ten you will do just that.

This being the case, we now come upon "statistically proven evidence" when comparing pre- and post-civil war Blacks and as statistics have it, Blacks tended to "go mad" upon being given their freedom (meaning that released slaves could not think, survive, or function without being the burden of the white folks). Although these statistics showed an increase of Blacks suffering from Mental Illness (post civil war release) and others showed that Blacks in the north have a higher rate of Mental Illness than do Blacks in the south, meaning that Blacks naturally needed to be protected, dependent, and subservient for his own sake and that being freed to survive for oneself entailed the need of education, correct thinking, reasoning, etc., which Blacks did not possess.

Dr. D.C. Wilson, reading a paper at the American Psychiatric Association meeting in 1956, cited a "tremendous increase" in Black admissions to Virginia State hospital between the years 1914-1954. The conclusions of this study were that Blacks of Virginia suffered from more Mental Illness than whites. This so-called tremendous increase was attributed to the Negro's loss of definite status. This story goes that when Blacks have

Continued on page 9

SALE

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THE EMPHATIC

RAINDROPS

The love you felt-
you thought
would last,
has smoldered away
from fire
to ash.
Yet even when
away it burned
your heart continued
to cry to yearn
for all the times you
knew you shared
and every moment you
knew you cared.
But that love,
not built to live,
sustain
was snuffed away;
fire-in the rain.
Still,
memories, they linger on,
though miniscule
and somewhat worn.
And thoughts from time
to time do cross
your mind - you wonder
what you lost
and if you ever want
to regain
a love that lost
to drops of rain.
c. Pettie Pitts

+ + STEVEN

Crowded street spewed him out
Catching my attention
A smile of recognition,
To an unknown stranger!
Figured never to see him again
Quick thought
"how fine he was"
heavy-beard, strong brown face and commanding
stride right past me!
The itinerary of my mind
focused on home
carrying me to the subway gates

A smile of recognition from
a heavy-bearded, strong-faced
strider sitting right beside me.

+ + a beautiful brother

By Donna M. Latson

As a little girl,
she would sing and dance
around all day
while in the house
alone

As she grew
so did the hours in the day
that she would have to spend
in the house
alone

In adolescence, junior high school
"S.P." class had her piled-
down with assignments,
to complete in the house
alone

In teenage years as
circumstances were moving toward her
You came, surrounded her,
took them away
and once again she danced-
to keep her spirits up
while in the house
alone.

Still young she is
but she's become set in her ways
she can no longer adjust easily
to new situations and false dreams in her life.
Too used to being in the house,
I suppose,
alone —

left there by herself to
depend on herself to
remain herself.
There she is now
alone again

humming to herself
hearing what's on the radio
but listen-she can't.
Slowly she strolls
alone again

trying to let the hours pass
quickly
so that the days won't seem so long
and the time she has to spend
alone
will be lessened by going to sleep early.
Oh I see her now
alone again
sitting there smiling-
a beautiful smile she has-
she cheers up everyone
because she knows, she understands
what loneliness is about

Yes, she knows
that you put her here
to be alone
to help everyone else remain
sane.
But who's helping her:
who will you place in her world,
to ease the pain

of her loneliness?

O.K., she knows
that two people cannot be
lonely together,
that two people cannot be
in love
and experience
loneliness
together.

Oh, why did you bless her
with such a power
why did you grant her
the gift of ridding someone
from their fright and
aloneness
She's too fragile,
she's too young and small
to bear everyone's pain
and her own suffering
by herself.

Ahh, she's gone now and
she's safe, from the torment -
and suffering
you've called
a life.

Theresa Pitter

Dedicated to the Muhindi Poetry Workshop

We Are the Beginning
We Shall be like the Kinara
We Shall hold the Candles in our hands
We represent the Original Stalk from
which we all Sprang
We are the first Born
We Reproduce
There is No Ending to us.

We Compose the Nguzo Saba
We shall be like the Ms. humaa
We Shall be the Light of the World
We represent the 7 principals upon
Which the first Born Set Up Our Society
We are Each a Single Entity-But
We have the same meaning
"First."

We are the Beginning
We Represent the 7 principals of our Mother land
No matter what man may say —
We are the first-fruits
We are the light of the world
There is no ending to us—

by:
Che Echols Habston
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EXPRESSIONS

THE ONYX, January 30, 1975, Page 7

THIS IS ME

My face gets greasy when it's warm
And sweat rolls down my forehead
like rain off foliage,
But this is ME.

This is ME,
With dark lips and a wide nose,
Black gums and teeth so bright
If you look close enough, they shine at night,
But this is ME.

My skin is dark chocolate
And my hair is dusty in need of pomade,
But this is ME.

This is ME,
With big, brown, bright eyes
Protruding hips and bulges around my waist,
Because I've born two children for my race,
But this is ME.

My hair gets kinky in the rain,
And my skin cracks and gets ashy when it's cold,
But this is ME.

So, I powdered my face to remove the grease,
I straightened my hair to remove the kinks,
I put on my girdle to remove the bulge
To fit the mold in peoples' minds
Of what they think beauty should be,
But, I get criticized
For not truly being ME.

But who are they to say
That this superficial costume Causes ME,
To assimilate and acculturate.
For it is they who do not know
That this IS not ME.

Have these acts changed my mind
Or have these acts been elements of time
Can these acts do me harm
Or can these acts add extra charm?

Through their eyes they FAIL to see
That beneath this costume Lies the ORIGINAL ME.

At night when I retire, I think,
I remove the powder from my face,
I remove the girdle that straightened my waist,
I permit my hair to return to its natural kink.
NOW, THIS IS ME.

by Adrienne

IMAGES VS. REALITY

In light of our struggle,
here in America, based on our labor of the land
When our times were just as hard as they are now,
with many problems appearing before us everyday with
our diversified black selves giving each other
different images,
But facing the Same Reality...
And as the spirit of the 60's moved to a different
tune of the 70's, I heard voices in the back echo
"They were satisfied to have a job and sit back in the shade of a porch with their shoes off and a can of beer in hand." And in the opening of the VIEW of new and hard times,
I tried to understand the phrase of commercial life--
They gave each other different images
But Faced the Same Reality.....
I talked to a brother about his state of mind of our situation here in America and he replied that our view in the light of the world was that "The entire Western world is a cesspool of racism. And if Afro-American people do not identify with their blackness, They will be swallowed up in the glorification of whiteness.

No matter what our situation is in Boston, N.Y., Atlanta, etc.
It is very understandable that there are so many issues before us that at times keep us apart from one another whether it be,

Busing in Boston, Addiction and Imprisonment,
Blacks and Labor or Images of Black men and women.
Getting down to the Issue,
Our Soul has come home to America,
and regardless of our oppression and struggle
We do need to realize that we are given different images in this country to keep us apart but in all our reality we face
In struggling on in the future, The Onyx would like to encourage our readers to send in any type of literary or Expression related article to help our move on in the struggle.

Peace
Michael (Hat) Williams

There she sat
Beyond the glasses
colored like the fields
of green

Intermittently grimacing
To a problem unknown
To me

Spidery hands gripped
her belongings and the train
methodically moved her motionless
body at will

In time she became aware of my stares
cool and relaxed
Her face registering fear
Hoping I didn't use the key to her
Pandora's Box
Allowing Elusive Thoughts and feelings
To transcend others transient worlds.

(written on a train-March '74)

By Donna M. Latson

To Pepe+ (A family Friend)

The smell of death
incarcerates my senses
casually forcing them to
submission
Sometimes evincing an occasional putrid smell,
affecting the sweetness of life

Oh.....
To be spared this violent
aroma!

Subject me not to this carnivorous performance. Allow
only the incense of life so
beautiful to carry me
beyond.

+dog-63 years old.

By Donna M. Latson

INSANITY

I have gone temporarily
insane,
pardon me, do I feel
a pain?
In my leg, ouch,
in my knee,
in my arm,
or is it just me
who finally cracked,
momentarily,
from all the pressures
of society?

I have gone temporarily
insane,
bear with me please while I
try and retain
all of my
given faculties.
Ouch, the pain again,
there goes my knee.
Or was that pain felt
in my back?
Imaginary knives that
hack, hack, hack?

I have gone temporarily
insane
but what has caused this
mental change?
Could it be I
did not arrange
to deal with life or
all this change
and so I'll have to
rearrange
my mind and deal
with mental change?

C. Pettie Pitts

WELSHING - Continued from page 5

The white collective understands that if they drastically weaken the position of the men, allowing the women to have at least some level of employment, granting the women some welfare checks that they will succeed in totally crippling the psychological functioning of the men, and in the final analysis perhaps reduce the men to women and then they will be unopposed for another 400 years. Now it is my opinion that strategically speaking we are going to have to understand that as oppressed Black people that war is being waged against us. We are going to have to evolve the pattern of behavior, evolve the pattern of logical thought and emotional response across the board - that is going to allow us to successfully oppose the dynamic of white supremacy warfare. There is going to have to be men at the forefront and men can't be at the forefront if their egos are being totally crushed by seeing their women as being able to work and somehow the men are not able to work and when male children grow up in that atmosphere, the idea that they get is that women care for men and women support them; that women defend men and then when they are put in a position of having to defend the people against some other man, they feel that they can't do it. How can we turn that around? I say that it has to be turned around by the collective understanding of all of us as Black people, men and women alike. Not by talking about women are inferior to men or can't do this or the other, but strategically something has to happen around the dynamic of Black men. I think that we as a people need to talk about how can we support Black men in a Black man's Liberation Movement.

Now if we don't want to do this, then I don't think we should have any more discussions about what is going to happen to Black people. Now if we are not talking about that then, I think that we can relax and say that it is too much for us out here. Let's just go along with whatever they put down. If they don't give us housing, that's okay. If they don't give us health services, that's okay. If the children don't get educated, that too is okay. No matter what happens, it's okay. Now if it is not okay, I think that things will have to be turned around and Black women will have to find out what it is that we can do to help Black men feel that they can go out and oppose the oppressor. How can we help them understand that? How can we rear male children so that they understand that that is their task.

White male children are reared from the first day of their lives to understand that they are to protect white privilege no matter what it takes even if it means giving their life to protect the well being of the white race. If Black mothers are not willing to teach the same message then it is all over. I have had many Black mothers say I wouldn't tell my child to go out and do something like that. I don't want anything to happen like that. Later on they are complaining and saying that Black men are shiftless and this and that. Don't go to a bridge club where Black ladies are sitting down talking about their man and how disgusted they are with their men but if the man says that we think we are going to have to turn that around as we are also turning the language around that we use.

Some of the language that we use is "The Man". If I said, here comes the man at the exit back there, nobody will turn around expecting to see their brother or father or somebody non-white. If I say the man, that means the white man. Now what does the brain computer understand from that; there are only a few alternatives. If that is "the man", then the other man is going to be boy, girl, woman and baby. It is as simple as that. Think about it. No think about something else. The national pass word that Black oppressed men say to each other is muthalu... Now say a woman says "hey

mamma" and when she gets home she says to her man "hi baby" and we wonder why we use the term muthalu... (do you get me) If I am "mamma" and he is "baby" that explains it. It is as much reason why that is our pass word as when we greet each other we always say "whats happenin'" which means we don't know what is going on. Now I am trying to give you a few of my ideas as to what is going on, because I think that all these things we have to understand if we are going to turn it around.

The other thing that I can just throw in is that many of you have seen some of the things that I have written and I have been challenged back and forth. Somebody came into my office today and said you talk about the way Black men are dressing and I don't think it means anything. But if you think of those other alternatives that I have given you, if they are "the man", then the other choices are boy, girl woman and baby. Now we are tired of being called boy and girl so I guess woman and baby is left, because part of white supremacy is a collectivity of white men saying that I am going to be the only man. Now if you don't want to be boy, you can be woman and then when you look at the clothes they give us to wear, you see that they mean business. Now I am not trying to push us into anything because if we really started to take these ideas seriously, it is not pleasant. The consequence of looking at the oppressors process, is not pleasant. I think the days are over for Black people to get a \$15,000 a year job. If you look at the situation that is happening in Boston, you will see that it is over. You see they are chasing Black people in the streets now. It is very unpleasant to get serious about this question because if we start getting serious and clam down and stop clowning, there are going to be some serious consequences from the other side. So I see that if we really believe in Black respect, self respect and respect for one another, we don't have an alternative other than to struggle

against the process that is intent on taking every last bit of respect that we can possibly have for ourselves from us. We have to struggle for self respect and mental health.

Now my agenda is something like this in terms of what the women can do and I know I will be run out of here. There was a group of women I understand from somewhere in the world. I don't know whether this is a so-called Greek story or not but they were tired of the men fighting all the time and they said that if you all don't stop fighting you are not going to get none. Now for the purpose of our struggle, if you all don't start fighting, you are not going to get NONE.

Reprinted from Vol. 2 No. 21 of Black News

ATTENTION BLACK STUDENTS

The following is the normal procedure for applying for Financial Aid. To insure proper handling of your financial aid forms, the application must be on file in the Office of Financial Aid no later than the last day of school preceding the school quarter in which you need assistance. For example, if you will be out of school this winter, but in school this spring you must have your financial aid form in the Office of Financial Aid no later than the last day for this quarter. A Parent's Confidential Statement (PCS) should be on file also.

Sophomores should remind their parents, when filling out their income tax forms, to request that a copy of the form is now mandatory for the completion of the financial aid process.

ANALYSIS**UGANDA'S "BIG DADDY"**

by Shirley Etheredge
Onyx Staff

On January 25, 1975, the military regime of General Idi Amin Dada Salongo of Uganda had its fourth anniversary.

Idi Amin's political career began after his coup d'etat in 1971 in which he ousted Dr. Milton Obote, then "Kabaka" (ruler) of Uganda. With this coup a reported breakdown of law and order occurred. After ousting Obote, Amin proceeded to deal with the historical problem of tribalism within his Army by cleaning house. His main purpose was to take the Laagi and Acholi tribes out of the Army power positions in which Obote had placed them. Unfortunately, these two tribes had the military expertise and foreign training in equipment, thus leaving a vacuum which Idi Amin filled with his favored tribes of the West Nile region of Uganda. Amin shaped his new army into the Ugandan ruling class by giving them almost unrestrained power in dealing with civilians and purging the Army of undesirables, which were usually based on tribal rivalries. Civilians were subject to harassment because of their political persuasions and whether they still supported Obote and his alleged "guerilla bands."

All types of political, social and economic stances were taken which seemed to appall much of Africa and indeed the Western world. For example, after gaining power Amin publicized his feelings concerning "Africanization", which to him meant that Non-Africans absolutely didn't belong in Africa or his open sectarianism in favor of Muslims. A high point of his regime came August 8, 1971 when in a decree, Amin gave the Ugandan Asian community, who incidentally controlled substantial portions of the market economy there, exactly 90 days to leave Ugandan soil. After this allegedly "racist" move, foreign relations with African, the U.S. and Western European countries deteriorated.

Somewhat oblivious to worldwide sentiment, Amin distributed many of the vacant Asian enterprises to his Army Personnel to promote what Amin terms "Black Capitalism", regardless of the fact that most of his ownership class were inexperienced and unknowledgeable in the ways of business. With his military rule, Amin saw the breakdown of order in Ugandan society which he couldn't control for the most part. He had little control over his Army, the terror and repression exercised throughout detracted from his civilian support he originally had and the economy was collapsing because no business-management expertise existed in his ranks to replace the Asian economic function. Many of the nation's educated had fled the country, leaving areas such as education and medical care virtually unattended. In viewing this bleak picture, one might have predicted a coming downfall for the Idi Amin regime, yet four years later Idi Amin is still in power with some aspects of this power base strengthening.

As from the beginning, Amin's power is still grounded in the support and loyalties of his Army. Through a series of tribal purges, Amin now has his native tribes entrenched in the power positions in the Army which alleviates much of his former tribal opposition problems. After four abortive Army mutinies in 1974, two in March and two in October, Amin has survived and has eliminated most of the dissidents in his ranks. He is now recruiting more and more Kakwa, his own tribe matriarchally and more Nubians, his tribe patriarchally. Also, with a complete re-organization of his army into four specialized units, many previous internal organizational problems have decreased. This situation has clearly strengthened his support and lessened the risks of assassination and coup attempts.

Continued next column

ENERGY

Continued from page 4

Portugal's oil supply. According to the Journal of Commerce, the only handicap involved would be that Cabinda's oil has a higher wax content than Arabian oil, and the refineries in Portugal would have to be modified. It is estimated that next year Gulf's output in the Portuguese colonies will reach 7.5 million tons, an amount more than enough to meet Portugal's consumption of 6.5 million tons of oil.

Part II of this article will appear in the next issue of The Onyx . ed.

Continued from
preceding column

The Ugandan economy is also beginning to pick up, however slowly. The main cash crops are cotton, coffee, tea and copper which are grossing more and more money annually although this improvement is slowed due to Amin's high military expenditures. Uganda is still short of foreign exchange and not much of the Gross National Product (GNP) is seen in improvements of internal welfare. Even so, an economy that was on the verge of collapse in late 1971 is beginning to pull itself back on its feet.

Showing signs of the health of Amin's regime are many of his political moves, be they acts of repression, fully supported by the nation, or having no political support at all among the Ugandans. Amin recently signed a trade agreement with North Korea and has made arms agreements with the Soviet Union, Czechoslovakia and Libya for delivery of such sophisticated weaponry as Soviet MIG's, French Mirage jets, and Libyan conventional weapons. He has also received terms to have Ugandan troops trained in the use of this "hardware". Ironically, in view of England's recent financial crisis, Uganda, classed as a "developing nation", has launched a "Save Britain Fund" in which Amin raised 2,400 sterling to save and assist their former colonial masters from economic ruin, as Amin put it. Amin also sent Queen Elizabeth II a telegram just as the new parliament was to take office asking her to insure the demands that Northern Ireland have effective ministerial representation; justice to Scottish and Welsh nationals and Britain's unquestioned support for African and Palestinian liberation movements. Internally Amin seems to be throwing his weight around such as his warning to trade union leaders to stop playing politics by trying to stir the masses by telling hotel workers and government workers certain districts that the government had no money to either pay them or increase wages. He also removed his Foreign Minister, Princess Elizabeth Toro recently for allegedly loose moral conduct while in Europe; she was his third Foreign Minister since he first seized power in 1971.

Continued on page 9

Amin seemingly has much more power and support than one might imagine. What seems to have happened is the general dismissal of the fact that, for whatever reasons, some people saw Amin in a heroic light. It can't be denied that in many African nations groups of foreigners dominate the wholesale-retail market and that to rid Africa of such people is what "Africanization" actually means; the idea of Africa for the Africans in it's extreme sense. Idi Amin's profile can be (and is) seen as a true example of militancy in the struggle against Imperialism, and Zionism as well, since Amin also expelled many Israelis, too. Amin can be labeled a "racist" or "maniac", as he has been; but he is also a hero and leader. People have forgotten that Milton Obote, before Amin had also begun to use the Army repressively to maintain his power and that his organization, GSU, General Service Unit, was almost as feared and unpopular as Amin's army. It is easily overlooked that Amin carried out several of Obote's projects, such as: building eleven rural hospitals, hotels, roads, a 130 million shilling Conference Center, changing the working hours of civil servants and getting three different languages utilized on Ugandan television. What is more is the fact that many neighboring Kenyans are favorable to Amin, seeing their leader, Jomo Kenyatta as a stagnating obstacle in the way of "Africanization." Amin's justification for the expulsion of non citizen Asians appealed to many; he felt that Asians are racist in that they want to make money in a black African nation yet they don't want to become citizens of that nation.

Idi Amin is a difficult political leader to understand and many of his policies and past activities are hard to justify to oneself. Many of us are disgusted by the terror inherent in his military rule; see many of his policies as politically unsophisticated, and truly view this man as a raving, illiterate madman. But when all is said and done, these negative factors, as well as the instability present early in his regime, Idi Amin is still here to celebrate the fourth anniversary of his rule.

and know their place, then they do not suffer the stress of white Americans, and that once Blacks begin to live alongside whites everything went smoothly; this provided the Blacks with a definite status, but now, as Wilson states, "he (Black man) has become uneasy because he has lost his clear cut place and is constantly stirred up by the propaganda of his leaders, by the communists, and by those politicians who would use his power. His new position is being imposed from outside,

and cultural changes which are forced on a people against their will....have been found by experts of the United Nations to produce major disturbances of mental health". (7)

As most racist talk goes, what we have here is marginal truths, shakey hospital statistics, and the use of so-called experts of the UN now being utilized to explain Wilson's pointless point. Drastic cultural changes can bring about serious problems in living but Wilson neglects to note Black peoples tremendous ability to adapt, even to unhealthy aspects of social life. Blacks have always had a definite status, but one that was always defined by whites. His status is that of a hard working, underpaid, Afro American who did more to build this country than any other race of so-called Americans.

This type of so-called evidence played into the hands of the powerful in rationalizing why it would be an amoral act to allow Blacks to leave the south. Heaven knows how many Blacks were hung, castrated, and tortured to death as a warning to other Blacks what would happen if they did try to capitalize on their freedom option. Nowadays we are still suffering from the lack of empathy, stupidity, and political and economic needs of white folks to subjugate, dehumanize, and thingify Black people.

It was rather shocking to note from my readings that in 1967 two psychiatrists, D.M. Hunter and C.G. Babcock were trying to explain the Black intrapsychic structure, past and present. In brief summary, the clinicians state that the Black slave had developed a symbiosis at-

tachment to his slavemaster analogous to the unhealthy tie between infant and parent. (8) This view held that Blacks following emancipation had unprepared egos and that the Black man felt caught between the parents' unconscious conflicts, resulting in the child (Black man) being emotionally rejected by both parents and grows to adulthood with ego impairment. What is blatantly evident in this discussion is the analogy of the Blacks and children, the whole concept of symbiosis has a pathological ring to it to me and I am sure it was meant to be that way. I must admit to being naive, for I did not expect this type of racist rhetoric to be so openly presented. For further information consult *Racism and Psychiatry*, pgs. 60-66.

This brings us to the present state of affairs and as you know, with all the IQ myths and the Jensenism currently in vogue, it could be well expected that Psychiatry is willing to sit tight and let the Educational Psychologist carry the hammer of oppression, as far as possible. I speculate that it won't be long before white psychiatry attempts to capitalize on the historic inadequacies, lies, and myths surrounding Black problems in living.

Warren Harper is a senior at Northeastern majoring in psychology. This is part one of a three part series.

**GIVE SOULS
PLACE
A PLAY
91.7**

GOD IS REAL

by Stephen R. Harper.

I'm writing this letter so people will know what's happening to some of the brothers and sisters at Northeastern University. It is something I wish I could tell the whole world about.

The best thing that could ever happen to me, happened this past summer.

Wednesday, August 15, 1974, was the day I got SAVED. It is an experience I never had before. It is a feeling I never felt before. And the best thing about being saved is that it's very real.

I thank God, who led Sister Moultrie, the house mother at Speare Hall Dormitory, to witness to me about salvation. The next thing I knew I was talking to her husband Elder Moultrie, pastor of The Mission Church of our Lord Jesus Christ. After talking to Elder Moultrie for a couple of months, trying to prove him wrong and trying to figure out God, I decided to pay his church a visit. That was the first time I had ever been to a holiness church in my life, and that was the day I got saved.

As a result of my getting saved, I live a much better life. All the old habits I once had I don't have anymore — like fornication, profanity and messing up my body with reefer and wine.

I knew the only one who could change me like that, and so quick, is God.

In these last days God is pouring out his spirit. He is calling people from all walks of life.

In the last three months God has saved 11 souls at The Mission Church of our Lord Jesus Christ. All attend Northeastern University and 10 of them live on campus.

I'm ending this letter by saying GOD IS REAL. And the only way to find out is to try Him for yourself.

Brother Stephen R. Harper is a middler at Northeastern and a Criminal Justice major.

B. S. M. M. A. SET FOR "75"

by Mark Travis
Onyx Staff

Establishing communication between various colleges in Boston and acting as a news liason between college campuses and the local community are the primary functions of the Black Student Mass Media Alliance (B.S.M.M.A.)

Ted Thomas, a June graduate of Northeastern, former editor of The Onyx and former vice-chairman of the BSMMA, founded the organization in Feb. of 1974.

Thomas said that there is a communication gap between colleges throughout the Massachusetts area. He feels that the BSMMA can establish better relationships among black college students.

The former editor of The Onyx said that "college students" have a respon-

sibility to the community of informing African people on issues that affect their lives. This is another reason why the Black Student Mass Media Alliance was formed."

Ileen Dotson, another June graduate, the first chairperson of the BSMMA and former associate editor of the Onyx said that there is a possibility for a Clearing House in the fall.

The clearing house is the place where all local community announcements and news items can be sent for dissemination to various college media facilities.

The Clearing House, acting as a news gathering center, will be very serviceable to college students and the community Ms. Dotson maintained. All the information received would be broadcasted to the community.

The former chairperson conveyed her personal goals on expanding the Black Student Mass Media Alliance. One of these goals included the publication of a news letter is projected for this school year.

The purpose of the newsletter is to inform the public on the B.S.M.M.A. activities and to stimulate interest in the organization on college campuses.

Another of Ms. Dotson's goals is to see that journalism students involved in the B.S.M.M.A. will receive jobs in journalism upon graduation.

David Clarke, a communications major at Emerson college and present chairman of the B.S.M.M.A. states that the organization is geared towards students in journalism or communications but does not

discriminate against non-journalism or communication majors. He contended that "if you are really interested you can join the organization."

Clarke said by the fall the B.S.M.M.A. will have a student service. The student service will assist students in Mass. communication and sponsor tutorial services and workshops.

Hassan Adeeb, '75 ed, a member of the B.S.M.M.A., said that "projection and clarification of the Black image is the function of the B.S.M.M.A."

Adeeb said that the B.S.M.M.A. has a responsibility of presenting the real image of the Black man in this country because television has portrayed a negative image.

He explained that African civilization was looked at as being barbaric on television. He gave

"Tarzan" as a perfect example.

The B.S.M.M.A. is assisted by the Afro-American Media Association, A.A.M.A., a group of Black professional media persons from Boston.

THE B. S. M. M. A.

The B. S. M. M. A.
Meets every Friday
At 7:00 p.m.

On the Second Floor
of the African - American
Institute

MUHINOI LITERARY GUILD SPONSORS POETRY READING

by Robert Gittens
Onyx Staff

In spite of the daily pressures and hassles of everyday living, Black folk have always found or created an outlet for our artistic energies. Such is the case of the Muhindi Literary Guild, an organization of brothers and sisters who are interested in all aspects of the literary arts and are providing themselves with a vehicle of expression.

The Guild was founded by the group of Northeastern students and various people from the Black Community last academic quarter. According to Ted Thomas, the purpose of the organization is to allow those interested in creative writing to criticize and evaluate each others work as well as the work of writers in the community.

There are approximately 15 members at the present time including some well known local poets such as Sayif Mujahanah, who is currently working with the African Heritage House at 8 Warren Street in Roxbury, and Che Echols Harriston who's work has appeared in several publications including the Onyx.

Up to the present time the Guild's primary focus has been on poetry but they are planning to expand into essay forms and short stories in the near future. The group has been plagued with the problem of co-op, which faces all Northeastern organizations, so they encourage any new writers, or anyone interested in the literary arts to drop by the African American Institute, 40 Leon St. any Saturday at 1:00 P.M.

Their first public effort as a group resulted in "A Night with Black Spirits" held in the ballroom of the Eli Student Center last Saturday. This successful program featured the talents of accomplished poetess, Sam Stamper and Guild members Sayif Mujahanah, Che Echols Harriston, J.L. McRath, Diane Seymour, Donald Callendar and Ted Thomas. It should be noted that Diane Seymour and Donald Callendar are currently Northeastern undergraduate students, while Sam Stamper and Ted Thomas attend graduate school at Northeastern.

Ramona Edelin, Chairperson of the Black Studies Department at Northeastern, presided as Mistress of Ceremonies. In addition to introducing the poets she explained the meaning of the word "Muhindi is derived from the Swahili word for corn", she explained, "The ear of corn represents the offspring or produce (the children) of the stalk (the father of the house). It signifies the ability or potential of the offspring a process which goes on indefinitely and insures the immortality of the Nation. To illustrate this every house has at least one ear of corn, for there is always the potential child even if it has not been realized."

The program also featured an excellent solo performance of African dance by Demian Pierce, a Northeastern University and the exceptional music of two groups, Horizons East and the Ronnie Ingraham Concert Choir.

KING REMEMBERED AT CEREMONY ON BIRTHDAY

"Reach Out - Peace, Justice and Love" was the theme of a ceremony held in the John F. Kennedy building to dedicate a memorial exhibit honoring the birthday of the late Dr. Martin Luther King. Organized by the Martin Luther King Committee, which is made up of six federal government employees, the program focused on the philosophy, achievements, and goals of Dr. King.

Addressing a crowd of approximately one hundred people, William M. Gibson, Chairman, Boston Federal Executive Board, stressed the importance for all Americans to remember January 15, Dr. King's birthday. In the main address of the afternoon, he called on people to reclaim

the ideals which brought about the improvements of the past ten years but have left us with much work left to be done.

The spirit of the event was heightened by the singing of the Black National Anthem by the audience. Following a prayer by Reverend Joseph Robinson from Grant A.M.E. Church, there was a solo by Rawle Garner with Grace Garner as accompanist.

The closing remarks were given by Mr. George White, Minority Opportunity Sub Committee, who thanked all those involved in presenting the program and requested continued support in order that Martin Luther King's birthday may always be remembered in way befitting the greatness of the man.

GITTENS

The IOTA GAMMA CHAPTER of the ALPHA KAPPA ALPHA SORORITY, Inc., will be awarding a book voucher to a black female who is in need of financial assistance. If you feel that you qualify, please contact Ann Williams at 247-0494, or The Onyx, 437-3141.

**THE ONYX NEEDS YOU
CALL 437-3141**

DR. KING HONORED AT SERVICE

by Barry Cox Onyx Staff

More than 400 persons gathered in Marsh Chapel at Boston University on Jan. 15 for a "Noonday Memorial Service" in tribute to the late Dr. Martin Luther King, Jr.

This was unlike many other services held in honor of slain leaders in the past, Dr. King was not eulogized in a sad thirty-minute speech, but was used as an example for the people of today to follow. The speakers addressed themselves to Dr. King's efforts to desegregate the school systems of the country, especially in the Boston Public School system. Little in the program of speakers deterred from the theme of the program which was; The Busing Crisis: "Why We Can't Wait!"

Dr. John R. Silber, President of Boston University, in his opening remarks, stressed the obligation that B.U. and the greater Boston community has to the fulfilling of Martin's dreams and struggles. Dr. Silber said that there will be a statue erected on campus early this fall, in the honor of Dr. King.

The main address was delivered by the Reverend Dr. Michael E. Haynes, Pastor of the Twelfth Baptist Church in Roxbury. Rev. Haynes has first-hand knowledge of Martin due to the fact that Martin was a member of his Church during his study at Boston University and worked very closely with him during his early years of fighting for justice. Rev. Haynes gave the congregation some examples to follow during these trying times of desegregating the

Boston Public Schools, examples he had learned from Martin. He wanted the people of Boston to live in the very way that Martin wanted to be remembered; as one who tried to:

1. give his life serving others
 2. love somebody
 3. be right and to walk with them
 4. feed the hungry
 5. clothed the naked
 6. visit those who were in prison
 7. love and serve humanity
- These seven principles were outlined in the eulogy that Martin had written for himself.

Rev. Haynes further identified Martin as a drum major for justice. He recounted the many efforts of Dr. King to integrate the schools of Boston. As far back as April of 1965, Martin spoke before the Massachusetts State Senate saying the time to desegregate the Boston Public Schools is now. I am now wondering, who in the Senate heard him? Rev. Haynes closed by saying, "If Martin Luther King, Jr. were alive today he would say that now is the time to bring brotherhood, peace and respect on Beacon Hill and to all the people of Boston."

The Twelfth Baptist Church Youth Choir, conducted by John Weeks, favored the audience with soulful Gospels that depicted the life and philosophy of Dr. King. Such songs included; "It's Been A Mighty Good Day", "Walk Together Children", and "When He Calls Me I Will Answer, I'll Be Somewhere listing for my name".

Sarah-Ann Shaw was the recipient of the 1975 Martin Luther King, Jr. Freedom Award. This was awarded to her for her outstanding service to the King Center (Boston University) and the Boston Black Community through truthful, factual and effective news coverage. Ms. Shaw has been a staff reporter, specializing in the area of urban affairs, at WBZ-TV (Channel 4) since August of 1969. A native of Roxbury, Ms. Shaw was educated at Boston University and is known for her outstanding record of local community involvement.

The service ended with the singing of the Black National Anthem, "Lift Every Voice and Sing", and a benediction message given by Rev. Haynes.

MUSEUM

Continued from page 3

history; whereas the museum at 90 Warren Street around Afro-American history and Roxbury traditions in particular. The museum is open to all with an admission of two dollars. Renovation is in the process at the museum on Beacon Hill, and will be completed by July. The puddingstone exhibit can be arranged for different schools and Black History classes.

REMEMBER OUR BLACK HEROS

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NEW SITE FOR TUBMAN HOUSE

By Bau Bau K. Nance
Onyx Staff

The name Harriet Tubman is synonymous with Black Survival, and it takes only a glimpse at Black History to know that this was one woman dedicated to freedom for Black people.

The building at 25 Holyoke St., Boston, named Harriet Tubman House, has served the black community of Boston since slaves first sought freedom, and still does.

Many community organizations and clubs have found comfort, advice, and thrived because of the instrumental role of the women at the House.

Presently, the name Harriet Tubman is being relocated and enlarged into a three story building at the corner of Massachusetts and Columbus Avenues in the South End of Boston. One might wonder if at the new location, the Tubman House will be as instrumental to the black community as it was.

In it's original location, there seemed to be a feeling of togetherness, or unity for Black people.

The women of the Tubman House agreed that the building should be built, says Mr. Ken Brown, Exec. Dir. of United South End Settlements. However, at the time of this article I was unable to get a statement from the women involved.

Mr. Brown is manager of the Tubman House, overseeing the services it provides. Some of those services are: The Older Adult Program, Childrens' Art Centre, Summer Camps, Chinese Youth, Residence,

Child Development, Consumer Education, Family Day Care, After School Care, Manpower, and Neighborhood Development.

Some services which were a part of the Old Tubman House will be more accomodating at the new location. In addition, there will be an opportunity for public agencies to work there as well, says Mr. Brown.

Speaking of the Community, I asked Mr. Brown why not locate the new Harriet Tubman House with in the black community of Roxbury, or Dorchester, since there is an exodus of Black People from the South End; due to white rental agencies buying and renovating the housing there at prices beyond the financial reach of many Black people.

He said that he forsees the black community of the South End being centered around Columbus and Tremont Streets there. There should be more home owners instead of renters in the South End, he said. His organization, U.S.E.S., and many other black organizations are attempting to deal with the exodus of Black people from this section of Boston.

Mr. Brown suggested that the Harriet Tubman House as well as U.S.E.S. would be of service in bringing Black people together to discuss ways and means of dealing with disorganization and resettlement.

Meanwhile, the three story building will be completed within 16-18 months according to Mr. Brown; and most of the previous mentioned community facilities will be located there.



The Harriet Tubman House (Photo by Doreen Hodge)

Dr. Kenneth Edelin, Chief Obstetrician at The Boston City Hospital, is currently facing manslaughter charges in connection with the death of a 24 to 28-week-old fetus. Because Dr. Edelin's case has generated much controversy, and because numerous individuals have inquired as to where they can make contributions toward Dr. Edelin's defense The Onyx has learned of the existence of such a fund. Contributions may be sent to:

Kenneth C. Edelin, M.D.
Legal Defense Fund
Care of: Bert Lee
15 Broad St.
Suite 302
Boston, Ma. 02121

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Tutorial Program
1975 Winter Quarter Schedule

Northeastern University
African-American Institute
40 Leon Street
Boston, Massachusetts 02115

For tutorials in courses not listed on schedule please call Yvette Tinnermon or Miki Hamer 314:42,43.

Monday

Subject	Tutor	Time
English Composition	Ted Thomas	10:00 a.m. - 1:00 p.m. 2:00 p.m. - 4:00 p.m.
English Composition	Cartheda Taylor	11:00 a.m. - 2:00 p.m.
Mathematics	Lawrence Dean	6:30 p.m. - 10:00 p.m.
Mathematics	Olufemi Idowu	2:50 p.m. - 4:50 p.m.
French	Paultre Desrosiers	4:00 p.m. - 5:00 p.m.

Tuesday

English Literature	Ted Thomas	10:00 a.m. - 1:00 p.m.
Mathematics	Lawrence Dean	2:00 p.m. - 4:00 p.m.
Statistics Finance	Ramesh Rumanathan	6:30 p.m. - 10:00 p.m.
Physics	Wilfred Amisial	10:30 a.m. - 1:30 p.m.
Mathematics	Olufemi Idowu	10:30 a.m. - 1:30 p.m.
History Western Civilization	Pamela Hayes	1:00 p.m. - 4:00 p.m.

Wednesday

English Literature	Cartheda Taylor	10:00 a.m. - 12:00 p.m. 1:00 p.m. - 5:00 p.m.
Mathematics	Lawrence Dean	6:30 p.m. - 10:00 p.m.
Statistics Finance	Ramesh Ramanathan	
Western Civilization	Pamela Hayes	1:00 p.m. - 4:00 p.m.
Physics	Wilfred Amisial	10:00 a.m. - 12:00 p.m.

Thursday

English Composition	Ted Thomas	1:00 p.m. - 6:00 p.m.
Mathematics	Lawrence Dean	6:30 p.m. - 10:00 p.m.
Mathematics	Olufemi Idowu	10:30 a.m. - 12:30 p.m.
Statistics Finance	Ramesh Ramanathan	10:00 a.m. - 12:00 p.m.
Physics	Wilfred Amisial	1:00 p.m. - 5:00 p.m.
Western Civilization	Pamela Hayes	1:00 p.m. - 4:00 p.m.

Friday

English Composition	Cartheda Taylor	10:00 a.m. - 12:00 p.m. 1:00 p.m. - 5:00 p.m.
Physics	Wilfred Amisial	10:30 a.m. - 1:30 p.m.

Saturday

Creative Writing	Ted Thomas	1:00 p.m. - 4:00 p.m.
French	Paultre Desrosiers	10:00 a.m. - 3:00 p.m.

INSTITUTE INITIATES COMPREHENSIVE SKILLS PROGRAM

For a while, only YOU will know that you don't read with much comprehension and your writing has no style, because you just can't seem to put things down like you're thinking them.

But, by the end of the quarter, someone else will know it too—your instructor!!

If you recognize your deficiencies in your reading or writing skills, you have a chance now to improve them, ultimately improving the potential for success in your classes.

Beginning January 27th, the tutorial department and the library of the African-American Institute will be offering a comprehensive skills program, focusing on reading, writing and research skills.

The reading skills component is designed to review the basic reading skills necessary for the Black student to develop in order to comprehend the average textbook. The course will build from the premise that everyone can develop his reading skills.

Given emphasis in the course will be a basic understanding of the English language, dialects (Black English, Puerto Rican English, American Indian English, etc...), comprehension skills and some discussion of literature.

Two separate classes in reading will be held weekly, with two, one-hour meetings each week. One class will meet from 2 p.m. to 3 p.m. on Monday and Wednesday, and the other will meet on the same weekdays at 3 m. to 4 p.m. In addition to the class meetings, a lab will be held to discuss the participants' own actual school assignments on Tuesdays, between the hours of 1 p.m. and 3 p.m.

Each student will be responsible for attending lab for one hour during the two hours allotted.

The writing and research skills component will familiarize workshop participants with the basics of material selection for research papers and the mechanics of constructing the research paper. In addition to instructions on maximizing the value of periodical indices, the first-source bibliographies, emphasis will be given to beginning expository writing.

Writing classes will meet on Tuesday and Thursday - from 10:30 a.m. to 12 noon, and will be held in Room 310 of the African-American Institute. To sign up, please come to the tutorial program office, located on the 3rd floor of the Institute.

**THE ONYX NEEDS
TYPISTS
DESPERATELY
437-3141**

JUSTICE DEPARTMENT'S MINORITY MEDIA REPORT

WASHINGTON — The U.S. Department of Justice filed 158 legal actions during 1974, including the first nationwide, industry wide employment discrimination suits affecting thousands of workers and obtaining nearly \$31 million dollars in back pay. Acting Attorney General Laurence H. Silberman reported today.

The Department's Civil Rights Division filed the actions attacking discrimination in education, employment, housing, voting, public accommodations and facilities, institutions, Indian affairs, and federal programs.

In addition, the Civil Rights Division participated in another 51 cases on behalf of private plaintiffs, as friend of the court, or on behalf of federal agencies.

Assistant Attorney General J. Stanley Pottinger, head of the Civil Rights Division, said important legal precedents were established in court decisions during the year.

Mr. Pottinger also cited the reorganization of the Civil Rights Division which created an appellate section, public accommodations and facilities section, and an office of special litigation, and strengthened voting rights enforcement.

Here is a breakdown of the 209 civil rights actions in which the Justice Department was involved in 1974: public accommodations and facilities, 63; criminal, 45; housing, 32; employment, 20; Indian rights, 19; special litigation, 11; education, eight; voting, eight; and federal programs, three.

The year-end report included these highlights:

EQUAL EMPLOYMENT

Suits filed against public and private employers last year brought record back pay awards of nearly \$41 million to alleged victims of job discrimination.

Nearly \$31 million was designated for an estimated 40,000 black, Spanish-surnamed, and women employees as a result of a landmark court decree with nine major steel companies that also set hiring goals for the same groups and established seniority and transfer rights.

In the second major industry-wide suit, 120 trucking companies signed a consent order that will substantially increase hiring of black and Spanish-surnamed persons and include pay back provisions.

Six suits were filed against private employers and eight against public employers. They included the first employment discrimination suit against a state police force — Maryland.

Other suits were filed against the cities of Jackson, Mississippi, and Memphis, Tennessee, and the municipal police or fire departments in Philadelphia, Milwaukee, St. Louis, Buffalo, and Socorro, New Mexico.

Fourteen cases were

resolved by consent decrees and court orders. One court ruled that tests used to hire policemen and methods of promoting sergeants in Chicago were discriminatory. Another court made a similar ruling regarding hiring firefighters in Boston.

FAIR HOUSING

Twenty-eight suits were filed to halt discriminatory housing practices, and legal action was taken to insure compliance with court orders in nine previously concluded cases.

The first suit was filed against a state. It challenged a Wisconsin law that prohibits "testing" and "checking" techniques used by fair housing groups to determine if blacks and whites are being treated equally.

Thirty-three consent orders were obtained, prohibiting defendants from violating the Fair Housing Act of 1968. Coverage of the Act was broadened to include sex discrimination when President Ford signed the Housing and Community Development Act of 1974.

An important appeals court decision in a major exclusionary zoning case brought by the Civil Rights Division said that a Black Jack, Missouri, zoning ordinance had a proven discriminatory effect and was unenforceable.

Another court ruled in a six-year-old case that construction could begin on an integrated housing project in Lackawanna, New York.

Courts also held that persons found victimized by housing discrimination were entitled to monetary relief. In one case, four people were given awards ranging from \$500 to \$4,423.

VOTING RIGHTS

Four suits were filed to insure voting rights of black persons.

In two cases, five candidates representing a mostly black political party were placed on the ballot in an Alabama county election, and a new school board election was ordered in a Mississippi county.

A total of 1,009 changes in voting procedures and practices were submitted to the Attorney General for review under the Voting Rights Act. Forty-one were objected to as having a possible discriminatory impact.

The previous court-ordered exemption of three New York counties from review provisions of the Act was rescinded as a result of Justice Department action.

In rejecting portions of the state's reapportionment plan as it applied to the three counties, the Justice Department, in a unique decision, said possible violations of Puerto Rican voting rights must be considered when voting changes are proposed.

Traditionally, the Voting Rights Act has been used to assure that discriminatory

measures did not interfere with the rights of black voters.

A District of Columbia court rejected Virginia's request to be exempted from the Voting Rights Act review sections, ruling that the state's earlier pattern of segregated education made it more difficult for blacks to pass the state's literacy test, banned by the Act, and therefore to vote.

The same court also found black voting strength diluted under a New Orleans redistricting plan and a Richmond, Virginia, annexation.

CRIMINAL ACTIONS

Eighty-nine persons were charged with civil rights violations, compared with 56 in 1973.

The charges included misconduct by law enforcement officers and public officials, holding of migrant workers in peonage and involuntary servitude, and conspiracy by private citizens to deprive others of their constitutional rights.

Those charged included eight Ohio National Guardsmen indicted in the deaths of four Kent State students and the wounding of nine others in 1970. The trial ended when the judge directed a verdict of acquittal.

Eleven persons were charged in Boston, Massachusetts, with interference with a court-ordered school desegregation plan. Six attorneys from the Civil Rights Division were temporarily assigned in Boston to help insure prompt enforcement of federal criminal civil rights laws.

Twenty-nine persons were convicted or entered pleas of guilty or no contest last year, a conviction rate of 47.5 per cent, compared with 42 per cent in 1973.

Among those convicted were a pauper attorney who extracted money from his indigent clients and four crew leaders who kept workers in involuntary servitude and slavery. Five truckers pleaded guilty to charges of conspiracy in the death of another trucker during a fuel price protest.

EQUAL EDUCATIONAL OPPORTUNITY

A suit was filed seeking to desegregate faculties and student bodies of Louisiana's 20 state colleges and universities, the first Justice Department suit to desegregate state institutions of higher education.

The first suit against a school district charging it refused to make available records on student discipline to the Department of Health, Education, and Welfare after complaints of racial discrimination in student disciplinary practices were received was filed in Maryland.

Two important settlements resolved suits against school districts in Maryland and Missouri that had been charged with racial discrimination in faculty

hiring.

During the year, the Civil Rights Division also was involved in more than 200 cases affecting over 500 school districts.

A landmark Supreme Court Decision with far-reaching implications for minority group children said that the San Francisco school system violated the 1964 Civil Rights Act by not providing English language instruction to Chinese-speaking students.

An appeals court ordered the elimination of segregation in Indianapolis, Indiana, public schools as a result of a Justice Department suit.

PUBLIC ACCOMMODATIONS AND FACILITIES

Fifty-five suits were filed to desegregate bars, restaurants, swimming pools, and skating rinks. Fifty-six suits were resolved by court decrees, including the first suit to desegregate a funeral home.

A suit filed in Louisiana became the eighth seeking to desegregate a jail. The Civil Rights Division also joined in private suits by charging that three jails and four prison farms in South Carolina were racially segregated in violation of previous court orders.

The Civil Rights Division became a participant in an inmates' constitutional rights suit against the Texas Department of Prisons.

Court orders resolved four previous jail desegregation suits in Florida, Kansas, and North Carolina.

In other cases, a court found unconstitutional a range of practices at the Oklahoma State Penitentiary, including widespread racial segregation and use of chemicals as punishment.

Another court, finding conditions in the St. Louis City Jail "inhuman" and "barbaric," ordered it closed or unconstitutional conditions remedied.

An appeals court said there were unconstitutional practices in the Mississippi State Penitentiary and that inmates of the Alabama penal system have a constitutional right to medical care.

FEDERAL PROGRAMS

The Civil Rights Division filed its first suit under the Revenue Sharing Act as a result of a routine compliance review. It charged Tallahassee, Florida, city officials with discriminating against black job applicants and black employees.

An important court decision said federal funds may be cut off from a private religious college that does not admit blacks. Another court held that an agricultural extension service had discriminated in services and employment.

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